

excerpts from...

majjhima nikāya

Part One: mūlapaṇṇāsapāli

Difference between *puthujjana*, *ariyasāvaka* and *arahat*

1. Conceiving

idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto — pathaviṃ pathavito sañjānāti; pathaviṃ pathavito saññatvā pathaviṃ maññati, pathaviyā maññati, pathavito maññati, pathaviṃ meti maññati, pathaviṃ abhinandati. taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi. ...

... yopi so, bhikkhave, bhikkhu sekkho appattamānaso anuttaraṃ yogakkhemaṃ patthayamāno viharati, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ mā maññi, pathaviyā mā maññi, pathavito mā maññi, pathaviṃ meti mā maññi, pathaviṃ mābhinandati. taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi. ...

... yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavaśaṃyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. taṃ kissa hetu? ‘pariññātaṃ tassā’ti vadāmi.

Here, bhikkhus, an untaught ordinary person, who does not see the noble ones, who is unskilled and untrained in the noble ones’ Dhamma, who does not see good men, who is unskilled and untrained in good men’s Dhamma—from earth he perceives earth. Having perceived earth from earth, he conceives earth, he conceives in earth, he conceives from earth, he conceives earth as mine, he delights in earth. For what reason? Because he has not fully understood it, I say.

Bhikkhus, a bhikkhu who is a trainee, having not yet reached his intention, who still dwells aspiring for the unsurpassed security from bondage—from earth he directly knows earth. From earth having directly known earth, he should not conceive earth, he should not conceive in earth, he should not conceive from earth, he should not conceive earth as mine, he should not delight in earth. For what reason? Because he must fully understand it, I say.

Bhikkhus, a bhikkhu who is an arahat with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his goal, destroyed the fetters of being, and is liberated having understood perfectly—from earth he directly knows earth. From earth having directly known earth, he does not conceive earth, he does not conceive in earth, he does not conceive from earth, he does not conceive earth as mine, he does not delight in earth. For what reason? Because he has fully understood it, I say.

¹ 1st jhāna

² The immaterial jhānas

³ The cessation of perception and feeling

2. What one attends to

idha, bhikkhave, assutavā puthujjano — ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto — manasikaraṇīye dhamme nappajānāti, amanasikaraṇīye dhamme nappajānāti. so manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti.

katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme manasi karoti? yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati — ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti? yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati — ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

so evaṃ ayoniso manasi karoti — ‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ? na nu kho ahosiṃ atītamaddhānaṃ? kiṃ nu kho ahosiṃ atītamaddhānaṃ? kathaṃ nu kho ahosiṃ atītamaddhānaṃ? kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ? bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? na nu kho bhavissāmi anāgatamaddhānaṃ? kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? etarahi vā paccuppannamaddhānaṃ ajjhataṃ kathaṃkathī hoti — ‘ahaṃ nu khosmi? no nu khosmi? kiṃ nu khosmi? kathaṃ nu khosmi? ayaṃ nu kho satto kuto āgato? so kuhiṃ gāmi bhavissatī’ti?

tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati. ‘atthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati; ‘natthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva attānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva anattānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; ‘anattanāva attānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; atha vā panassa evaṃ diṭṭhi hoti — ‘yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’ti. idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ. diṭṭhisamyojanasamyutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi

Here, bhikkhus, an untaught ordinary person, who does not see noble ones and is unskilled and untrained in their Dhamma, who does not see good men and is unskilled and undisciplined in their Dhamma, does not understand what things should be attended to and what things should not be attended to. Since that is so, he attends to those things he should not attend to and he does not attend to those things he should attend to.

What are the things he should not attend to that he attends to? They are things such that when he attends to them, the unarisen taint of sensual desire arises in him and the arisen taint of sensual desire increases, the unarisen taint of being arises in him and the arisen taint of being increases, the unarisen taint of ignorance arises in him and the arisen taint of ignorance increases. These are the things he should not attend to that he attends to.

And what are the things he should attend to that he does not attend to? They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned, the unarisen taint of being does not arise in him and the arisen taint of being is abandoned, the unarisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned. These are the things that he should attend to that he does not attend to.

By attending to things that he should not attend to and by not attending to things that he should attend to, both unarisen taints arise in him and arisen taints increase.

This is how he attends unwisely: ‘Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I become in the future?’ Or else he is inwardly perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’

When he attends unwisely in this way, one of six views arises in him. The view ‘my self exists’ arises in him as the actual truth; or the view ‘my self does not exist’ arises in him as the actual truth; or the view ‘I perceive self with self’ arises in him as the actual truth; or the view ‘I perceive not-self with self’ arises in him as the actual truth; or the view ‘I perceive self with not-self’ arises in him as the actual truth; or else he has some such view as this: ‘It is this self of mine that speaks and feels and experiences here and there the result of good and bad actions; but this self of mine is permanent, everlasting, eternal, not subject to change, and it will endure as long as eternity.’ This speculative view, bhikkhus, is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views. Fettered by the fetter of views, the untaught ordinary person is not freed from birth,

domanassehi upāyāsehi; 'na parimuccati dukkhasmā'ti vadāmi.

ageing, and death, from sorrow, lamentation, pain, grief, and despair; he is not freed from suffering, I say.

sutavā ca kho, bhikkhave, ariyasāvako — ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto — manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti. so manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti.

Bhikkhus, a well-taught noble disciple, who sees noble ones and is skilled and trained in their Dhamma, who sees true men and is skilled and trained in their Dhamma, understands what things should be attended to and what things should not be attended to. Since that is so, he does not attend to those things he should not attend to and he attends to those things he should attend to.

katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme na manasi karoti? yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati — ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

And what are the things he should not attend to that he does not attend to? They are things such that when he attends to them, the unarisen taint of sensual desire arises in him and the arisen taint of sensual desire increases, the unarisen taint of being arises in him and the arisen taint of being increases, the unarisen taint of ignorance arises in him and the arisen taint of ignorance increases. These are the things he should not attend to that he does not attend to.

katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti? yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati — ime dhammā manasikaraṇīyā ye dhamme manasi karoti. tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

And what are the things fit for attention that he attends to? They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned, the unarisen taint of being does not arise in him and the arisen taint of being is abandoned, the unarisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned. These are the things fit for attention that he attends to. By not attending to things unfit for attention and by attending to things fit for attention, unarisen taints do not arise in him and arisen taints are abandoned.

so 'idaṃ dukkhaṇ'ti yoniso manasi karoti, 'ayaṃ dukkhasamudayo'ti yoniso manasi karoti, 'ayaṃ dukkhanirodho'ti yoniso manasi karoti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yoniso manasi karoti. tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti — sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso.

He attends wisely: 'This is suffering'; he attends wisely: 'This is the origin of suffering'; he attends wisely: 'This is the cessation of suffering'; he attends wisely: 'This is the way leading to the cessation of suffering.' When he attends wisely in this way, three fetters are abandoned in him: personality view, doubt, and adhering to behaviour and duties.

MN 2

3. What an ariyasāvaka is capable of

puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati — 'yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato'ti. kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa — 'kiñcāpi tathārūpiṃ āpattiṃ āpajjati, yathārūpāya āpattiyaṃ vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānikaroti; desetvā vivaritvā uttānikatvā āyatiṃ saṃvaraṃ āpajjati'. seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva paṭisaṃharati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa.

Furthermore, bhikkhus, a noble disciple reflects thus: 'I am endowed with the nature of an individual who possesses right view.' And what is the nature of an individual who possesses right view? This is the nature of an individual who possesses right view: although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he at once confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life, and having done that, he enters upon restraint for the future. Just as a young, tender infant lying prone at once draws back his hand or his foot on a live coal, so too, that is the nature of an individual who possesses right view.

MN 48

Anti-mysticism

santi kho pana, brāhmaṇa, eke samaṇabrāhmaṇā rattimyeva samānaṃ divāti sañjānanti, divāyeva samānaṃ rattitī sañjānanti. idamahaṃ tesaṃ samaṇabrāhmaṇānaṃ sammohavihārasmiṃ vadāmi. ahaṃ kho pana, brāhmaṇa, rattimyeva samānaṃ rattitī sañjānāmi, divāyeva samānaṃ divāti sañjānāmi. yaṃ kho taṃ, brāhmaṇa, sammā vadamāno vadeyya — ‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ ti, mameva taṃ sammā vadamāno vadeyya — ‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ ti

There are, brahmin, some recluses and brahmins who perceive day when it is night and night when it is day. I say that on their part this is an abiding in delusion. But I perceive night when it is night and day when it is day. Rightly speaking, were it to be said of anyone: ‘A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of gods and humans,’ it is of me indeed that rightly speaking this should be said.

MN 4

Abandoning views of self and world

“yā imā, bhante, anekavihitā diṭṭhiyo loke uppajjanti — attavādaapaṭisaṃyuttā vā lokavādaapaṭisaṃyuttā vā — ādimeva nu kho, bhante, bhikkhuno manasikaroto evametāsaṃ diṭṭhinaṃ pahānaṃ hoti, evametāsaṃ diṭṭhinaṃ paṭinissaggo hoti” ti?

Venerable Sir, various views arise in the world associated with doctrines of self or doctrines of the world. Now does the abandoning and relinquishing of those views come about in a bhikkhu who attends only to the beginning?

“yā imā, cunda, anekavihitā diṭṭhiyo loke uppajjanti — attavādaapaṭisaṃyuttā vā lokavādaapaṭisaṃyuttā vā — yattha cetā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca samudācaranti taṃ ‘netam mama, nesohamasmi, na me so attā’ ti — evametam yathābhūtaṃ sammappaññā passato evametāsaṃ diṭṭhinaṃ pahānaṃ hoti, evametāsaṃ diṭṭhinaṃ paṭinissaggo hoti.”

Cunda, as to those various views that arise in the world associated with either doctrines of self or doctrines of the world, wherever those views arise, wherever they are underlying, wherever they are in use, by seeing as it really is with correct wisdom thus: “Not this is mine, not this I am, not this is my self”, in this way there is the abandoning and relinquishing of those views.

MN 8

Help yourself

1. Seeing one’s blemishes

“tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇan’ ti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkhaṃ — na chandaṃ janessati na vāyamissati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālāṃ karissati. seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā. tamenam sāmikā na ceva paribhuñjeyyūṃ na ca pariyaṇodapeyyūṃ, rajāpathe ca naṃ nikkhipeyyūṃ. evaṇhi sā, āvuso, kaṃsapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā” ti? “evamāvuso” ti. “evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇan’ ti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkhaṃ — na chandaṃ janessati na vāyamissati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālāṃ karissati.

“Here, friend, this person with a blemish, who does not know, as it really is, ‘There is a blemish in me,’ would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate and delusion. Suppose a bronze dish were bought from a shop or smithy covered with dust and stains, and the owner would neither use it nor have it cleaned, but would put it away in a dusty corner. Would the bronze dish thus get more defiled and stained later on?” — “Yes, friend.” — “So too, friend, a person with a blemish, who would not know, as it really is, ‘There is a blemish in me,’ would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate, and delusion.

tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇan’ ti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkhaṃ — chandaṃ janessati vāyamissati vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālāṃ karissati. seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā. tamenam sāmikā paribhuñjeyyūñceva pariyaṇodapeyyūñca, na ca naṃ rajāpathe nikkhipeyyūṃ. evaṇhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyaṇodātā” ti? “evamāvuso” ti. “evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇan’ ti yathābhūtaṃ pajānāti, tassetam

“Here, friend, this person with a blemish, who knows, as it really is, ‘There is a blemish in me,’ would arouse interest, and make effort to dispel that blemish. He would die with a non-defiled mind without greed, hate and delusion. Suppose a bronze dish were bought from a shop or smithy would be covered with dust and stains, and the owner would use it and have it cleaned, and would not put it away in a dusty corner. Would the bronze dish thus get more defiled and stained later on?” — “Yes, friend.” — “So too, friend, a person with a blemish, who knows, as it really is, ‘There is a blemish in me,’

pāṭikāṅkham — chandaṃ janessati vāyamissati vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati.

would arouse interest and make effort to dispel that blemish. So he would die with a non-defiled mind without greed, hate, and delusion.

MN 5

2. Sunk in the mud

so vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netaṃ thānaṃ vijjati. so vata, cunda, attanā apalipapalipanno paraṃ palipapalipannaṃ uddharissatīti thānametaṃ vijjati. so vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati vinessati parinibbāpessatīti netaṃ thānaṃ vijjati. so vata, cunda, attanā danto vinīto parinibbuto paraṃ damessati vinessati parinibbāpessatīti thānametaṃ vijjati.

Cunda, the idea that one who has himself sunk into the mud can pull out another who has sunk into the mud—that is impossible. The idea that one who has not sunk into the mud can pull out another who has sunk into the mud—that is possible. The idea that one who is himself untamed, untrained, unextinguished can tame, train, help extinguish another—that is impossible. The idea that one who is himself tamed, trained, extinguished can tame, train, help extinguish another—that is possible.

MN 8

3. Don't teach unless...

“samaṇo, āvuso, gotamo kāmānaṃ pariññaṃ paññapeti, mayampi kāmānaṃ pariññaṃ paññapema; samaṇo, āvuso, gotamo rūpānaṃ pariññaṃ paññapeti, mayampi rūpānaṃ pariññaṃ paññapema; samaṇo, āvuso, gotamo vedanānaṃ pariññaṃ paññapeti, mayampi vedanānaṃ pariññaṃ paññapema; idha no, āvuso, ko viśeso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā — yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsanin”ti? ...

“Friends, the recluse Gotama describes the full understanding of sensual pleasures,¹ and we do so too; the recluse Gotama describes the full understanding of matter,² and we do so too; the recluse Gotama describes the full understanding of feelings,³ and we do so too. What then is the distinction here, friends, what is the variance, what is the difference between the recluse Gotama’s teaching of the Dhamma and ours, between his instructions and ours?”

... “evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā — ‘ko paṇāvuso, kāmānaṃ assādo, ko ādīnava, kiṃ nissaraṇaṃ? ko rūpānaṃ assādo, ko ādīnava, kiṃ nissaraṇaṃ? ko vedanānaṃ assādo, ko ādīnava, kiṃ nissaraṇaṇ’ti? evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariṇca vighātaṃ āpajjissanti. taṃ kissa hetu? yathā taṃ, bhikkhave, avisayasmiṃ. nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgataṃ vā tathāgatasāvakena vā, ito vā pana sutvā. ...

“Bhikkhus, wanderers of other sects who speak thus should be questioned thus: ‘But, friends, what is the gratification, what is the danger, and what is the escape in the case of sensual pleasures? What is the gratification, what is the danger, and what is the escape in the case of matter? What is the gratification, what is the danger, and what is the escape in the case of feelings?’ Being questioned thus, wanderers of other sects will fail to account for the matter, and what is more, they will get into difficulties. Why is that? Because it is not their province. Bhikkhus, I see no one in the world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, with its princes and its people, who could satisfy the mind with a reply to these questions, except for the Tathāgata or his disciple or one who has learned it from them.

... “ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ... rūpānaṃ... vedanānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā kāme... rūpe... vedanānaṃ parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme... rūpe... vedanānaṃ parijānissatīti — netaṃ thānaṃ vijjati. ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ... rūpānaṃ... vedanānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā kāme... rūpe... vedanānaṃ parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme... rūpe... vedanānaṃ parijānissatīti — thānametaṃ vijjati.

... “That those recluses and brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures ... matter ... feelings, can either themselves fully understand sensual pleasures ... matter ... feelings or instruct another so that he can fully understand sensual pleasures ... matter ... feelings—that is impossible. That those recluses and brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures ... matter ... feelings, can either themselves fully understand sensual pleasures ... matter ... feelings or instruct another so that he can fully understand sensual pleasures ... matter ... feelings—that is possible.”

MN 13

4. Removing blemishes

“seyyathāpi, āvuso, itthī vā puriso vā, daharo yuvā

Just as when a woman—or a man—young, youthful, fond of

maṇḍanaajāṭiko, ādāse vā parisuddhe pariyodāte, acche vā udakapatte, sakaṃ mukhanimittam paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamaṭṭi; no ce tattha passati rajaṃ vā aṅgaṇaṃ vā, teneva attamano hoti — ‘lābhā vata me, parisuddham vata me’ti. evameva kho, āvuso, sace bhikkhu paccavekkhamāno sabbepe pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesaṃyeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. sace panāvuso, bhikkhu paccavekkhamāno sabbepe pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesū’ti.

ornaments, on viewing an image of her own face in a clear bright mirror or in a basin of clear water, sees a smudge or a blemish on it, she makes an effort to remove it, but if she sees no smudge or blemish on it, she becomes glad thus: ‘It is a gain for me that it is clean’; so too when a bhikkhu reviews himself thus, if he sees that these evil unwholesome states are not all abandoned in himself, then he should make an effort to remove them all. But if, when he reviews himself thus, he sees that they are all abandoned in himself, then he can abide happy and glad, training day and night in wholesome states.

MN 15

5. Go if the teacher ain’t right

“idha pana, bhikkhave, bhikkhu aññataram puggalaṃ upanissāya viharati. tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitaṇa cittaṃ na samādhiyati, aparikkhīṇa ca āsavā na parikkhayaṃ gacchanti, ananuppattaṇa anuttaram yogakkhemaṃ nānupāpuṇāti. ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā — cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. tena, bhikkhave, bhikkhunā iti paṭisaṅcikkhitabbaṃ — ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitaṇa cittaṃ na samādhiyati, aparikkhīṇa ca āsavā na parikkhayaṃ gacchanti, ananuppattaṇa anuttaram yogakkhemaṃ nānupāpuṇāmi. ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā — cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā — te appakasirena samudāgacchanti. na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātaṭṭhetu ... pe ... na senāsanahetu ... pe ... na gilānappaccayabhesajjaparikkhārāhetu agārasmā anagāriyaṃ pabbajito. atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitaṇa cittaṃ na samādhiyati, aparikkhīṇa ca āsavā na parikkhayaṃ gacchanti, ananuppattaṇa anuttaram yogakkhemaṃ nānupāpuṇāmi’ti. tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo āpucchā pakkamitabbaṃ, nānubandhitabbo.

“Here, bhikkhus, the bhikkhu abides supported by a person. When abiding supported by a person unestablished mindfulness does not get established, unconcentrated mind does not concentrate, not destroyed desires do not get destroyed, and the not attained noble end of the yoke is not attained; as for the four requisites of life for the one gone forth, robes, morsel food, dwellings, and requisites when ill, are collected without difficulty. That bhikkhu should reflect, ‘I abide supported by this person, to me abiding thus unestablished mindfulness does not get established, unconcentrated mind does not get concentrated the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the one gone forth, robes, morsel food, dwellings, and requisites when ill, are collected without difficulty.’ That bhikkhu should reflect, ‘I abide supported by this person; to me abiding thus unestablished mindfulness does not get established ... without difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings, and requisites when ill, yet to me living supported by this person, not established mindfulness does not get established, not concentrated mind does not concentrate, the not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained.’ Bhikkhus, that bhikkhu should leave that person without informing, so that he may not follow.

MN 17

6. Keep grazing

puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati — ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa — ‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tībbaṭṭhekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. seyyathāpi, bhikkhave, gāvī taruṇavacchā thambaṇa ālumpati vacchakaṇa apacinati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa — ‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tībbaṭṭhekkhā hoti adhisīlasikkhāya adhicittasikkhāya

Furthermore, bhikkhus, a noble disciple reflects thus: ‘I am endowed with the nature of an individual who possesses right view.’ And what is the nature of an individual who possesses right view? This is the nature of an individual who possesses right view: although he may be active in matters for his companions in the holy life, yet he has a keen regard for training in the higher virtue, training in the higher mind, and training in the higher wisdom. Just as a cow with a new calf, while she grazes watches her calf, so too, that is the nature of an individual who possesses right view. He understands thus: “I am endowed with the nature of an individual who

adhipaññāsikkhāya’ so evaṃ pajānāti — ‘yathārūpāya dhammatāya possessees right view.’
diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya
dhammatāya samannāgato’ti.

MN 43

Two views: being & non-being

dvemā, bhikkhave, diṭṭhiyo — bhavaditṭhi ca vibhavaditṭhi ca. ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā bhavaditṭhiṃ allinā bhavaditṭhiṃ upagatā bhavaditṭhiṃ ajjhositā, vibhavaditṭhiyā te paṭiviruddhā. ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā vibhavaditṭhiṃ allinā vibhavaditṭhiṃ upagatā vibhavaditṭhiṃ ajjhositā, bhavaditṭhiyā te paṭiviruddhā. ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhinaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti, ‘te sarāgā te sadosā te samohā te sataṇhā te saupādānā te aviddasuno te anuruddhappaṭiviruddhā te papañcārāmā papañcaratino; te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; na parimuccanti dukkhasmā’ti vadāmi. ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhinaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānanti, ‘te vītārāgā te vītadosā te vītamoḥā te vītataṇhā te anupādānā te viddasuno te ananuruddhappaṭiviruddhā te nippapañcārāmā nippapañcaratino; te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; parimuccanti dukkhasmā’ti vadāmi.

Bhikkhus, there are these two views: the view of being and the view of non-being. Any ascetics and brahmins who adhere to the view of being, who are overpowered by the view of being, who hang onto the view of being, they are opposed to the view of non-being. Any ascetics and brahmins who adhere to the view of non-being, who are overpowered by the view of non-being, who hang onto the view of non-being, they are opposed to the view of being. Any ascetic and brahmin who do not understand as they actually are the origin, the setting down, the gratification, the danger and the escape in the case of these two views, they are affected by lust, anger, delusion, holding, they are ignorant, given to favouring-&-opposing, and they delight in and enjoy proliferation. They are not freed from birth, ageing, death, sorrow, lamentation, pain, grief and despair; they are not freed from suffering, I say. Any ascetic and brahmin who understand as they actually are the origin, the setting down, the gratification, the danger and the escape in the case of these two views, they are without lust, anger, delusion, holding, they are wise, not given to favouring-&-opposing, and they do not delight in and enjoy proliferation. They are freed from birth, ageing, death, sorrow, lamentation, pain, grief and despair; they are freed from suffering, I say.

MN 11

Only the Buddha’s Teaching can take one beyond self-view

santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. te na sammā sabbupādānapariññāṃ paññāpenti — kāmupādānassa pariññāṃ paññāpenti, diṭṭhupādānassa pariññāṃ paññāpenti, sīlabbatupādānassa pariññāṃ paññāpenti, na attavādupādānassa pariññāṃ paññāpenti. taṃ kissa hetu? imaṇhi te bhonto samaṇabrāhmaṇā ekaṃ thānaṃ yathābhūtaṃ nappajānanti. tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā sabbupādānapariññāṃ paññāpenti — kāmupādānassa pariññāṃ paññāpenti, diṭṭhupādānassa pariññāṃ paññāpenti, sīlabbatupādānassa pariññāṃ paññāpenti, na attavādupādānassa pariññāṃ paññāpenti.

There are, bhikkhus, certain ascetics and brahmins who acknowledge a doctrine of the full understanding of all assumptions. They do not make known the correct full understanding of all assumptions. They make known the full understanding of assumptions regarding sensuality, and they make known the full understanding of assumptions regarding behaviour and duties, but they do not make known the full understanding of assumptions regarding doctrines of self. For what reason? Those good ascetics and brahmins do not understand one instance as it actually is. Therefore, those good ascetics and brahmins acknowledging a doctrine of the full understanding of all assumptions, do not make known the correct full understanding of all assumptions. They make known the full understanding of assumptions regarding sensuality, and they make known the full understanding of assumptions regarding behaviour and duties, but they do not make known the full understanding of assumptions regarding doctrines of self.

MN 11

On vegetarianism and fasting

na macchaṃ na maṃsaṃ ...

[I accepted] no meat or fish ...

santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino — ‘āhārena suddhi’ti. te evamāhaṃsu — taṇḍulehi yāpema’ti. te taṇḍulampi khādanti, taṇḍulacūṇampī khādanti, taṇḍulodakampi pivanti — anekavihitampi taṇḍulavikatīṃ paribhuñjanti. abhijānāmi kho panāhaṃ, sāriputta, ekaṃyeva taṇḍulaṃ āhāraṃ āharitā. siyā kho pana te, sāriputta, evamassa — ‘mahā nūna tena samayena taṇḍulo ahosi’ti. na kho panetaṃ, sāriputta, evaṃ daṭṭhabbaṃ. tadāpi etaparamoyeva

There are, bhikkhus, certain ascetics and brahmins whose doctrine and view is this: “purification through food”. They say: “Let us live on rice” and they eat rice, they eat rice powder, they drink rice water, and they make many kinds of rice concoctions. I know by experience, Sāriputta, having eaten just one grain of rice a day. You may think, Sāriputta, that the rice grain was bigger at that time, yet you should not regard it so: the rice grain was then at most the same size as

taṇḍulo ahosi, seyyathāpi etarahi. tassa mayhaṃ, sārīputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhārayato adhimattakissamānaṃ patto kāyo hoti. ...

...tāyapi kho ahaṃ, sārīputta, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamaṃ uttariṃ manussadhammā alamariyāñānadassanavisesaṃ. taṃ kissa hetu? imissāyeva ariyāya paññāya anadhigamā, yāyaṃ ariyā paññā adhigatā ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya.

now. Through feeding on a single grain of rice a day, my body reached a state of extreme emaciation.

Yet, Sārīputta, by such conduct, by such practice, by such austerities, I did not attain any superhuman states, any distinction in knowledge and vision worthy of the noble ones. For what reason? Because I did not attain that noble wisdom which, when attained, is noble, emancipating, and leads one to the complete end of suffering.

MN 12

Old age ≠ stupidity

santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdīṭṭhino — ‘yāvadevāyaṃ bhavaṃ puriso daharo hoti yuvā susukāḷakeso bhaddrena yobbanena samannāgato paṭhamena vayasā tāvadeva paramena paññāveyyattiyena samannāgato hoti. yato ca kho ayaṃ bhavaṃ puriso jiṇṇo hoti vuddho mahallako addhagato vayoanuppatto, āsītiko vā nāvutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā, parihāyati’ ti. na kho panetaṃ, sārīputta, evaṃ dāṭṭhabbaṃ. ahaṃ kho pana, sārīputta, etarahi jiṇṇo vuddho mahallako addhagato vayoanuppatto, āsītiko me vayo vattati. idha me assu, sārīputta, cattāro sāvaka vassasatāyukā vassasatajīvino, paramāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena. seyyathāpi, sārīputta, daḷhadhammā dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasireneva tiriyaṃ tālacchāyaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgatā. te maṃ catunnaṃ satipaṭṭhānānaṃ upādāyupadāya pañhaṃ puccheyyūṃ, puṭṭho puṭṭho cāhaṃ tesaṃ byākareyyaṃ, byākataṇca me byākatato dhāreyyūṃ, na ca maṃ dutiyakaṃ uttari paṭipuccheyyūṃ. aññatra asitapītakhāyitasāyitā aññatra uccārappassāvakkammā, aññatra niddākilamathapaṭivinodanā aparīyādinnaṃyevassa, sārīputta, tathāgatassa dhammadesanā, aparīyādinnaṃyevassa tathāgatassa dhammapadabyañjanaṃ, aparīyādinnaṃyevassa tathāgatassa pañhapaṭibhānaṃ. atha me te cattāro sāvaka vassasatāyukā vassasatajīvino vassasatassa accayena kālaṃ kareyyūṃ. mañcakena cepi maṃ, sārīputta, parihāyissatha, nevatti tathāgatassa paññāveyyattiyassa aññathattaṃ.

Sārīputta, there are certain recluses and brahmins whose doctrine and view is this: ‘As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety, or a hundred years old, then the lucidity of his wisdom is lost.’ But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years’ lifespan, perfect in mindfulness, retentiveness, memory, and lucidity of wisdom. Just as a skilled archer, trained, practised, and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, memory, and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate, and rest in order to remove sleepiness and tiredness. Still the Tathāgata’s exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years’ lifespan would have died at the end of those hundred years. Sārīputta, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathāgata’s wisdom.

MN 12

Overcoming Sensuality

1. Importance of Jhāna

“appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ ti — iti cepi, mahānāma, ariyasāvakassa yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatrevā kāmehi aññatra akusalehi dhammehi pītisukhaṃ nādhigacchati, aññaṃ vā tato santataraṃ; atha kho so neva tāva anāvaṭṭi kāmesu hoti. yato ca kho, mahānāma, ariyasāvakassa ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ ti — evameva yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatrevā kāmehi aññatra akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ; atha kho so anāvaṭṭi kāmesu hoti.

“Mahānāma, even though a noble disciple has clearly seen as it actually is with right wisdom that sensual pleasures are of much suffering, much grief, & greater drawbacks, still — if he has not attained a rapture & pleasure apart from sensual pleasures, apart from unwholesome states, or something more peaceful than that — he may still be attracted to sensual pleasures. But when he has clearly seen as it actually is with right wisdom that sensual pleasures are of much suffering, much grief, & greater drawbacks, and he has attained a rapture & pleasure apart from sensual pleasures, apart from unwholesome states, or something more peaceful than that, he is no longer attracted to sensual pleasures.”

MN 14

2. Simile of the deer-hunter and his bait

evaṃ me sutāṃ — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi — “bhikkhavo”ti. “bhādante”ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca —

“na, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ — ‘imaṃ me nivāpaṃ nivuttaṃ migajātā paribhuñjantā dīghāyukā vaṇṇavanto ciraṃ dīghamaddhānaṃ yāpentū’ti. evaṅka kho, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ — ‘imaṃ me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjissanti, mattā samānā pamādaṃ āpajjissanti, pamattā samānā yathākāmakaraṇīyā bhavissanti imasmim nivāpe’ti.

“tatra, bhikkhave, paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tatha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe. evaṅhi te, bhikkhave, paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

“tatra, bhikkhave, dutiyā migajātā evaṃ samacintesuṃ — ‘... yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma’ti. te sabbaso nivāpabhojanā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharimsu. tesāṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti. tesāṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccagamimsu. te tatha anupakhajja mucchitā bhojanāni bhuñjimsu. te tatha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe. evaṅhi te, bhikkhave, dutiyāpi migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

“tatra, bhikkhave, tatiyā migajātā evaṃ samacintesuṃ — ‘... yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappeyyāma. tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmim nivāpe’ti. te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappayimsu. tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tatha ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjimsu, amattā samānā na pamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe.

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatti in Jeta’s Grove, Anāthapiṇḍika’s Park. There, the Blessed One addressed the bhikkhus: “Bhikkhus.” “Venerable sir,” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, a deer-hunter does not lay down bait for a group of deer intending thus: “May the group of deer enjoy this bait laid down by me and so be long-lived and handsome and endure for a long time.” A deer-hunter lays down bait for a group of deer intending thus: “The group of deer, having pressed forward into this bait that I have laid down, and having become intoxicated, will eat the food. After they have pressed forward, become infatuated, eating the food, they will become intoxicated and, similarly, will become negligent, and I will be able to do what I like with them, on account of this bait.”

Now, bhikkhus, the first group of deer pressed forward into the bait laid down by the deer-hunter, became infatuated, and ate the food. After they pressed forward into that place and became infatuated, eating the food, they became intoxicated and, similarly, became negligent, and the deer-hunter did what he liked with them, on account of that bait. In this way, bhikkhus, the first group of deer did not become free from the deer-hunter’s power and control.

Now the second group of deer reckoned thus: “... What if we completely abstained from the bait food and, having abstained from fearful enjoyment, we go into the forest regions and live there?” And they did so. But in the last month of summer, when the grass and the water were used up, their bodies were reduced to extreme emaciation; when their bodies were reduced to extreme emaciation, their strength and energy dwindled; when their strength and energy dwindled, they returned to that same bait that the deer-hunter had laid down. They pressed forward into that place, became infatuated, and ate the food. After they pressed forward into that place and became infatuated, eating the food, they became intoxicated and, similarly, became negligent, and the deer-hunter did what he liked with them, on account of that bait. In this way, bhikkhus, the second group of deer also did not become free from the deer-hunter’s power and control.

Now the third group of deer reckoned thus: “... What if we make our abode right next to the bait laid down by the deer-hunter. Having done so, we shall eat the food without pressing forward into the bait laid down by the deer-hunter and without being infatuated. By eating the food without pressing forward into the bait laid down by the deer-hunter and without being infatuated, we shall not become intoxicated and, similarly, we shall not fall into negligence. If we are careful the deer-hunter will not do what he likes with us, on account of that bait.” And they made their abode right next to the deer-hunter’s bait. Having done so, they ate the food without pressing forward into the deer-hunter’s bait and without being infatuated. By eating the food without pressing forward into the bait laid down by the deer-hunter and without being infatuated, they did not become intoxicated and, similarly, did not fall into negligence. Because they were careful, the deer-hunter did not do what he liked with them, on account of that

bait.

“tatra, bhikkhave, nevāpikassa ca nevāpikaparīsāya ca etadahosi — ‘saṭhāssunāmīme tatiyā migajātā ketabino, iddhiṃmantāssunāmīme tatiyā migajātā parajānā; imaṃcā nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesam jānāma āgatiṃ vā gatiṃ vā. yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma — appeva nāma tatiyānaṃ migajātānaṃ āsayam passeyyāma, yattha te gāhaṃ gaccheyyun’ti. te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. addasaṃsu kho, bhikkhave, nevāpiko ca nevāpikaparīsā ca tatiyānaṃ migajātānaṃ āsayam, yattha te gāhaṃ agamaṃsu. evaṃhi te, bhikkhave, tatiyāpi migajātā na parimuccimṃsu nevāpikassa iddhānubhāvā.

“tatra, bhikkhave, catutthā migajātā evaṃ samacintesuṃ — ‘... yaṃnūna mayaṃ yattha agatī nevāpikassa ca nevāpikaparīsāya ca tatrāsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe’ti. te yattha agatī nevāpikassa ca nevāpikaparīsāya ca tatrāsayaṃ kappayimṃsu. tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjimṃsu, amattā samānā na pamādaṃ āpajjimṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“tatra, bhikkhave, nevāpikassa ca nevāpikaparīsāya ca etadahosi — ‘saṭhāssunāmīme catutthā migajātā ketabino, iddhiṃmantāssunāmīme catutthā migajātā parajānā. imaṃcā nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesam jānāma āgatiṃ vā gatiṃ vā. yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, appeva nāma catutthānaṃ migajātānaṃ āsayam passeyyāma yattha te gāhaṃ gaccheyyun’ti. te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. neva kho, bhikkhave, addasaṃsu nevāpiko ca nevāpikaparīsā ca catutthānaṃ migajātānaṃ āsayam, yattha te gāhaṃ gaccheyyūṃ. tatra, bhikkhave, nevāpikassa ca nevāpikaparīsāya ca etadahosi — ‘sace kho mayaṃ catutthe migajāte ghaṭṭessāma, te ghaṭṭitā aññe ghaṭṭissanti te ghaṭṭitā aññe ghaṭṭissanti. evaṃ imaṃ nivāpaṃ nivuttaṃ sabbaso migajātā parimuñcissanti. yaṃnūna mayaṃ catutthe migajāte ajjupekkheyyāma’ti. ajjupekkhimṃsu kho, bhikkhave, nevāpiko ca nevāpikaparīsā ca catutthe migajāte. evaṃhi te, bhikkhave, catutthā migajātā parimuccimṃsu nevāpikassa iddhānubhāvā.

“upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. ayaṃ cevetha attho — nivāpoti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ. nevāpikoti kho, bhikkhave, mārassetaṃ pāpimato

But then, bhikkhus, the deer-hunter and his following considered thus: “This third group of deer are as cunning and crafty as wizards and sorcerers. They eat the bait laid down without our knowing their coming and going. What if we completely surrounded all round the area where this bait has been laid down with sticks and netting? Then perhaps we might see the third group of deer’s abode, where they go to hide.” And they completely surrounded all round the area where this bait had been laid down with sticks and netting. And, bhikkhus, they saw the third group of deer’s dwelling place, where they went to hide. In this way, bhikkhus, the third group of deer also did not become free from the deer-hunter’s power and control.

Now the fourth group of deer reckoned thus: “... What if we make our abode where the deer-hunter and his following does not go. Having made our abode in that place, we shall eat the food without pressing forward into the bait laid down by the deer-hunter and without being infatuated. By eating the food without pressing forward into the bait laid down by the deer-hunter and without being infatuated, we shall not become intoxicated and, similarly, we shall not fall into negligence. If we are careful the deer-hunter will not do what he likes with us, on account of that bait.” And they made their abode right next to the bait laid down by the deer-hunter. Having done so, they ate the food without pressing forward into the bait laid down by the deer-hunter and without being infatuated. By eating the food without pressing forward into the bait laid down by the deer-hunter and without being infatuated, they did not become intoxicated and, similarly, did not fall into negligence. Because they were careful, the deer-hunter did not do what he liked with them, on account of that bait.

But then, bhikkhus, the deer-hunter and his following considered thus: “This fourth group of deer are as cunning and crafty as wizards and sorcerers. They eat the bait laid down without our knowing their coming and going. What if we completely surrounded all round the area where this bait has been laid down with sticks and netting? Then perhaps we might see the fourth group of deer’s abode, where they go to hide.” And they completely surrounded all round the area where this bait had been laid down with sticks and netting. But, bhikkhus, they did not see the fourth group of deer’s dwelling place, where they went to hide. Then, bhikkhus, the deer-hunter and his following considered thus: “If we scare the fourth deer herd, being scared they will alert others, and so the deer herds will all completely give up this bait that we have laid down. What if we treat the fourth deer herd with indifference.” And so the deer-hunter and his followers treated the fourth group of deer with indifference. In this way the fourth group of deer became free from the deer-hunter’s power and control.

This simile has been given by me for the purpose of instruction. And this is the meaning here, bhikkhus: ‘Bait’ is a term for the five cords of sensual pleasure. ‘Deer-hunter’ is a term for Māra the Evil One. ‘The deer-hunter’s following’ is a

adhivacanaṃ. nevāpikaparīsātī kho, bhikkhave, māraparīsāyetaṃ adhvācanaṃ. migajātātī kho, bhikkhave, samaṇabrāhmaṇānametaṃ adhvācanaṃ.

“tatra, bhikkhave, paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ māraṣa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjiṃsu. te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ māraṣa amusmiṃ nivāpe amusmiṃca lokāmise . evaṇhi te, bhikkhave, paṭhamā samaṇabrāhmaṇā na parimuccīṃsu māraṣa iddhānubhāvā. seyyathāpi te, bhikkhave, paṭhamā migajātā tathūpame ahaṃ ime paṭhame samaṇabrāhmaṇe vadāmi.

“tatra, bhikkhave, dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ — ‘... yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma’ ti. te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma ti. te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihariṃsu. te tattha sākabhakkhāpi ahesuṃ, sāmābhakkhāpi ahesuṃ, nīvābhakkhāpi ahesuṃ, daddulabhakkhāpi ahesuṃ, haṭṭabhakkhāpi ahesuṃ, kaṇabhakkhāpi ahesuṃ, ācāmaṇabhakkhāpi ahesuṃ, piṇṇābhakkhāpi ahesuṃ, tiṇābhakkhāpi ahesuṃ, gomayabhakkhāpi ahesuṃ, vanamūlaphalāhārā yāpesuṃ pavattaphalabhojī.

“tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti. tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. balavīriye parihīne cetovimutti parihāyi. cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ māraṣa paccāgamīṃsu tāni ca lokāmisāni. te tattha anupakhajja mucchitā bhojanāni bhuñjiṃsu. te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ māraṣa amusmiṃ nivāpe amusmiṃca lokāmise. evaṇhi te, bhikkhave, dutiyāpi samaṇabrāhmaṇā na parimuccīṃsu māraṣa iddhānubhāvā. seyyathāpi te, bhikkhave, dutiyā migajātā tathūpame ahaṃ ime dutiye samaṇabrāhmaṇe vadāmi.

“tatra, bhikkhave, tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ — ‘... yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ māraṣa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma māraṣa amusmiṃ nivāpe amusmiṃca lokāmise’ ti.

term for Māra’s following. ‘Group of deer’ is a term for these recluses and brahmins.

Now, bhikkhus, the first group of recluses and brahmins pressed forward into the bait laid down by Māra and the things of the material world, became infatuated, and ate the food. After they pressed forward into that place and became infatuated, eating the food, they became intoxicated and, similarly, became negligent, and Māra did what he liked with them, on account of that bait and the things of the material world. In this way, bhikkhus, the first group of recluses and brahmins did not become free from Māra’s power and control. This first group of recluses and brahmins, I say, is just like the first group of deer.

Now, bhikkhus, the second group of recluses and brahmins reckoned thus: “... What if we completely abstained from the bait food and the things of the material world and, having abstained from fearful enjoyment, we go into the forest regions and live there?” And they completely abstained from the bait food and the things of the material world and, having abstained from fearful enjoyment, they went into the forest regions and lived there. There they would feed upon herbs, millet, raw rice, skeletons, moss, huskpowder, the discarded scum of boiled rice, sesamum flour, grass, and cow-dung; they would live off edible forest roots and fruits and feed upon fallen fruits.

But in the last month of summer, when the grass and the water were used up, their bodies were reduced to extreme emaciation; when their bodies were reduced to extreme emaciation, their strength and energy dwindled. When their strength and energy dwindled, their freedom of mind dwindled. With the loss of their freedom of mind, they returned to that same bait that Māra had laid down and those things of the material world. They pressed forward into that place, became infatuated, and ate the food. After they pressed forward into that place and became infatuated, eating the food, they became intoxicated and, similarly, became negligent, and Māra did what he liked with them, on account of that bait and the things of the material world. In this way, bhikkhus, the second group of recluses and brahmins also did not become free from Māra’s power and control. This second group of recluses and brahmins, I say, is just like the second group of deer.

Now, bhikkhus, the third group of recluses and brahmins reckoned thus: “... What if we make our abode right next to the bait laid down by Māra and the things of the material world. Having done so, we shall eat the food without pressing forward into the bait laid down by Māra and the things of the material world and without being infatuated. By eating the food without pressing forward into the bait laid down by the Māra and the things of the material world, and without being infatuated, we shall not become intoxicated and, similarly, we shall not fall into negligence. If we are careful Māra will not do what he likes with us, on account of that bait and the things of the material world.”

“te amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni upanissāya āsayam kappayimsu. tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu. te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na paṃḍaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise.

“api ca kho evaṃditṭhikā ahesuṃ — sassato loko itipi, asassato loko itipi; antavā loko itipi, anantavā loko itipi; taṃ jīvaṃ taṃ sarīraṃ itipi, aññaṃ jīvaṃ aññaṃ sarīraṃ itipi; hoti tathāgato paraṃ maraṇā itipi, na hoti tathāgato paraṃ maraṇā itipi, hoti ca na ca hoti tathāgato paraṃ maraṇā itipi, neva hoti na na hoti tathāgato paraṃ maraṇā itipi. evaṃhi te, bhikkhave, tatiyāpi samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā. seyyathāpi te, bhikkhave, tatiyā migajātā tathūpame ahaṃ ime tatiye samaṇabrāhmaṇe vadāmi.

“tatra, bhikkhave, catutthā samaṇabrāhmaṇā evaṃ samacintesuṃ — ‘... yaṃnūna mayaṃ yattha agati māraṣṣa ca māraparisāya ca tatrāsayaṃ kappayāma. tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na paṃḍaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmiseti.

“te yattha agati māraṣṣa ca māraparisāya ca tatrāsayaṃ kappayimsu. tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na paṃḍaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise. evaṃhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimuccimsu māraṣṣa iddhānubhāvā. seyyathāpi te, bhikkhave, catutthā migajātā tathūpame ahaṃ ime catutthe samaṇabrāhmaṇe vadāmi.

“kathaṇca, bhikkhave, agati māraṣṣa ca māraparisāya ca? idha, bhikkhave, bhikkhu viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkuṃ adassanaṃ gato pāpimato.

“puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

And they made their abode right next to the bait laid down by Māra and the things of the material world. Having done so, they ate the food without pressing forward into the bait laid down by Māra and the things of the material world without being infatuated. By eating the food without pressing forward into the bait laid down by Māra and without being infatuated, they did not become intoxicated and, similarly, did not fall into negligence. Because they were careful, Māra did not do what he liked with them, on account of that bait and the things of the material world.

And they held the following views: ‘the world is eternal’, ‘the world is not eternal’, ‘the world is finite’, ‘the world is infinite’, ‘the soul is the body’, ‘the soul is one thing, the body is another’, ‘a Tathāgata exists beyond death’, ‘a Tathāgata does not exist beyond death’, ‘a Tathāgata both exists and does not exist beyond death’, ‘a Tathāgata neither exists nor does not exist beyond death’. In this way, bhikkhus, the third group of recluses and brahmins did not become free from Māra’s power and control. This third group of recluses and brahmins, I say, is just like the third group of deer.

Now, bhikkhus, the fourth group of recluses and brahmins reckoned thus: “... What if we make our abode where Māra and his following do not go? Having made our abode in that place, we shall eat the food without pressing forward into the bait laid down by Māra and the things of the material world and without being infatuated. By eating the food without pressing forward into the bait laid down by the Māra and the things of the material world, and without being infatuated, we shall not become intoxicated and, similarly, we shall not fall into negligence. If we are careful Māra will not do what he likes with us, on account of that bait and the things of the material world.”

And they made their abode where Māra and his following do not go. Having made their abode in that place, they ate the food without pressing forward into the bait laid down by Māra and the things of the material world without being infatuated. By eating the food without pressing forward into the bait laid down by Māra and without being infatuated, they did not become intoxicated and, similarly, did not fall into negligence. Because they were careful, Māra did not do what he liked with them, on account of that bait and the things of the material world. In this way, bhikkhus, this fourth group of recluses and brahmins became free from Māra’s power and control. This fourth group of recluses and brahmins, I say, is just like the fourth group of deer.

And where is it, bhikkhus, that Māra and his following do not go? Here, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome phenomena, with thinking-&-pondering, and rapture-&-pleasure born of seclusion, a bhikkhu enters and dwells in the first jhana. This, bhikkhus, is called a bhikkhu who has blindfolded Māra, slain the footless one, become invisible to the eye of Māra, the evil one.

Furthermore, bhikkhus, having stilled thinking-&-pondering, with internal tranquillity, unification of mind, without any thinking or pondering, but with rapture-&-pleasure born of concentration, a bhikkhu enters and dwells in the second jhana. This, bhikkhus, is called a bhikkhu who has blindfolded Māra... the evil one.

“puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

Furthermore, bhikkhus, with the fading of rapture, a bhikkhu dwells in equanimity and is mindful and aware, and experiences pleasure with the body, he enters and dwells in the third jhana, such that the noble ones describe him as ‘one with a pleasant dwelling, equanimous and aware’. This, bhikkhus, is called a bhikkhu who has blindfolded Māra... the evil one.

“puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

Furthermore, bhikkhus, having abandoned pleasure and pain, and having already set down joy and grief, with neither-pleasure-nor-pain, and with purified equanimity-&-mindfulness, a bhikkhu enters and dwells in the fourth jhana. This, bhikkhus, is called a bhikkhu who has blindfolded Māra... the evil one.

“puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākaso’ti ākāsanañcāyatanam upasampajja viharati. ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

Furthermore, bhikkhus, having completely surmounted perceptions of matter, having set down perceptions of repulsion, not attending to perceptions of diversity, thinking: ‘Infinite space,’ a bhikkhu enters and dwells in the base of infinite space. This, bhikkhus, is called a bhikkhu who has blindfolded Māra... the evil one.

“puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsanañcāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati. ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

Furthermore, bhikkhus, having completely surmounted the base of infinite space, thinking: ‘Infinite consciousness,’ a bhikkhu enters and dwells in the base of infinite consciousness. This, bhikkhus, is called a bhikkhu who has blindfolded Māra... the evil one.

“puna caparaṃ, bhikkhave, bhikkhu sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanam upasampajja viharati. ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

Furthermore, bhikkhus, having completely surmounted the base of infinite consciousness, thinking: ‘There isn’t anything,’ consciousness,’ a bhikkhu enters and dwells in the base of nothingness. This, bhikkhus, is called a bhikkhu who has blindfolded Māra... the evil one.

“puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

Furthermore, bhikkhus, having completely surmounted the base of nothingness, a bhikkhu enters and dwells in the base of neither-perception-nor-non-perception. This, bhikkhus, is called a bhikkhu who has blindfolded Māra... the evil one.

“puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkuṃ adassanaṃ gato pāpimato tiṇṇo loke visattikaṃ”ti.

Furthermore, bhikkhus, having completely surmounted the base of neither-perception-nor-non-perception, a bhikkhu enters and dwells in the cessation of perception-&-feeling. This, bhikkhus, is called a bhikkhu who has blindfolded Māra, slain the footless one, become invisible to the eye of Māra, the evil one, and who has crossed beyond attachment in the world.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

This is what the Blessed One said and those bhikkhus were pleased and delighted in the Blessed One’s words.

MN 25

3. Importance of Jhāna

katame ca, brāhmaṇa, dhammā nāṇadassanena uttaritarā ca pañītatarā ca? idha, brāhmaṇa, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

And what, brahmin, are the things more superior and more excellent than knowledge-&-vision? Here, brahmin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by thinking-&-pondering, with rapture and pleasure born of seclusion. This is a thing higher and more sublime than knowledge-&-vision.

MN 30

4. Developing body and mind

“kathañca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca? idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā. so sukhāya vedanāya phuṭṭho samāno sukhāsārāgī ca hoti sukhāsārāgitañca āpajjati. tassa sā sukhā vedanā nirujjhati. sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. so dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati. tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

“kathañca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca? idha, aggivessana, sutavato ariyasāvakaassa uppajjati sukhā vedanā. so sukhāya vedanāya phuṭṭho samāno na sukhāsārāgī ca hoti, na sukhāsārāgitañca āpajjati. tassa sā sukhā vedanā nirujjhati. sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. so dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷim kandati na sammohaṃ āpajjati. tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca”ti.

How, Aggivessana, is one undeveloped in body and undeveloped in mind? Here, Aggivessana, pleasant feeling arises in an untaught ordinary person. Touched by that pleasant feeling, he lusts after pleasure and continues to lust after pleasure. That pleasant feeling of his ceases. With the cessation of the pleasant feeling, painful feeling arises. Touched by that painful feeling, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. When that pleasant feeling has arisen in him, it invades his mind and remains because body is not developed. And when that painful feeling has arisen in him, it invades his mind and remains because mind is not developed. Anyone in whom, in this double manner, arisen pleasant feeling invades his mind and remains because body is not developed, and arisen painful feeling invades his mind and remains because mind is not developed, is thus undeveloped in body because mind is not developed, is thus undeveloped in body and undeveloped in mind.

And how, Aggivessana, is one developed in body and developed in mind? Here, Aggivessana, pleasant feeling arises in a well-taught noble disciple. Touched by that pleasant feeling, he does not lust after pleasure or continue to lust after pleasure. That pleasant feeling of his ceases. With the cessation of the pleasant feeling, painful feeling arises. Touched by that painful feeling, he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. When that pleasant feeling has arisen in him, it does not invade his mind and remain because body is developed. And when that painful feeling has arisen in him, it does not invade his mind and remain because mind is developed. Anyone in whom, in this double manner, arisen pleasant feeling does not invade his mind and remain because body is developed, and arisen painful feeling does not invade his mind and remain because mind is developed, is thus developed in body and developed in mind.”

MN 36

5. Simile for sensual pleasures

“apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā. seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ udae nikkhittaṃ. atha puriso āgaccheyya uttarāraṇiṃ ādāya — ‘aggiṃ abhinibbattessāmi, tejo pātukarissāmi’ti. taṃ kiṃ maññasi, aggivessana, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, udae nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti? “no hidaṃ, bho gotama”. “taṃ kissa hetu”? “aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana udae nikkhittaṃ. yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇā kāmapiṇṇā, so ca ajjhataṃ na suppahino hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. ayaṃ kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

“aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi

Now these three similes occurred to me spontaneously, never heard before. Suppose there were a wet sappy piece of wood lying in water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, Aggivessana? Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood lying in the water?” “No, Master Gotama. Why not? Because it is a wet sappy piece of wood, and it is lying in water. Eventually the man would reap only weariness and disappointment.” “So too, Aggivessana, as to those recluses and brahmins who still do not live bodily withdrawn from sensual pleasures, and whose sensual desire, affection, infatuation, thirst, and fever for sensual pleasures has not been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment. This was the first simile that occurred to me spontaneously, never heard before.

“Again, Aggivessana, a second simile occurred to me

anacchariyā pubbe assutapubbā. seyyathāpi, aggivessana, allam kaṭṭham sasneham, ārakā udakā thale nikkhattam. atha puriso āgaccheyya uttarāraṇiṃ ādāya — ‘aggiṃ abhinibbattessāmi, tejo pātukareyyā’ti. tam kiṃ maññasi, aggivessana, api nu so puriso amuṃ allam kaṭṭham sasneham, ārakā udakā thale nikkhattam, uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyā’ti? “no hidam, bho gotama”. “tam kissa hetu”? “aduñhi, bho gotama, allam kaṭṭham sasneham, kiñcāpi ārakā udakā thale nikkhattam. yāvadeva ca pana so puriso kilamathassa vighātassa bhāgi assāti. evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāso ca ajiḥhattam na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. ayaṃ kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā”.

“aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. seyyathāpi, aggivessana, sukkham kaṭṭham kolāpam, ārakā udakā thale nikkhattam. atha puriso āgaccheyya uttarāraṇiṃ ādāya — ‘aggiṃ abhinibbattessāmi, tejo pātukareyyā’ti. tam kiṃ maññasi, aggivessana, api nu so puriso amuṃ sukkham kaṭṭham kolāpam, ārakā udakā thale nikkhattam, uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā’ti? “evaṃ, bho gotama”. “tam kissa hetu”? “aduñhi, bho gotama, sukkham kaṭṭham kolāpam, taṇca pana ārakā udakā thale nikkhattam”ti. “evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāso ca ajiḥhattam suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, bhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, bhabbāva te nāṇāya dassanāya anuttarāya sambodhāya. ayaṃ kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. imā kho maṃ, aggivessana, tisso upamā paṭibhāsu anacchariyā pubbe assutapubbā.”

spontaneously, never heard before. Suppose there were a wet sappy piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, Aggivessana? Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood lying on dry land far from water?” “No, Master Gotama. Why not? Because it is a wet sappy piece of wood, even though it is lying on dry land far from water. Eventually the man would reap only weariness and disappointment.” “So too, Aggivessana, as to those recluses and brahmins who live bodily withdrawn from sensual pleasures, but whose sensual desire, affection, infatuation, thirst, and fever for sensual pleasures has not been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment. This was the second simile that occurred to me spontaneously, never heard before.

“Again, Aggivessana, a third simile occurred to me spontaneously, never heard before. Suppose there were a dry sapless piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, Aggivessana? Could the man light a fire and produce heat by rubbing it against the dry sapless piece of wood lying on dry land far from water?” “Yes, Master Gotama. Why so? Because it is a dry sapless piece of wood, and it is lying on dry land far from water.” “So too, Aggivessana, as to those recluses and brahmins who live bodily withdrawn from sensual pleasures, and whose sensual desire, affection, infatuation, thirst, and fever for sensual pleasures has been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking, piercing feelings due to exertion, they are capable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings due to exertion, they are capable of knowledge and vision and supreme enlightenment. This was the third simile that occurred to me spontaneously, never heard before. These are the three similes that occurred to me spontaneously, never heard before.”

MN 36

6. Sensual pleasures and paṭiccasamuppāda

so cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso. taṇca cetovimuttiṃ paññāvimuttiṃ yathābhūtam nappajānāti — yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. so evaṃ anurodhavirodham samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. tassa taṃ vedanaṃ abhinandato abhivadata ajjhosāya tiṭṭhato uppajjati nandī. yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. Now delight in feelings is clinging. With his clinging as condition, being comes to be; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering. ...

so cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati,
appiyarūpe rūpe na byāpajati, upaṭṭhitakāyasati ca
viharati appamāñacetaso. tañca cetovimuttiṃ
paññāvimuttiṃ yathābhūtaṃ pajānāti — yathassa te
pāpakā akusalā dhammā aparisesā nirujjhanti. so evaṃ
anurodhavirodhavippahino yaṃ kiñci vedanaṃ vedeti,
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ
vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
tassa taṃ vedanaṃ anabhinandato anabhivadato
anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati. tassa
nandīnirodhā upādānanirodho, upādānanirodhā
bhavanirodho, bhavanirodha jātinirodho, jātinirodhā
jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā
nirujjhanti. evametassa kevalassa dukkhakkhandhassa
nirodho hoti.

... On seeing a form with the eye, he does not lust after it if it is
pleasing; he does not dislike it if it is unpleasing. He abides with
mindfulness of the body established, with an immeasurable mind,
and he understands as it actually is the deliverance of mind and
deliverance by wisdom wherein those evil unwholesome states
cease without remainder. Having thus abandoned favouring and
opposing, whatever feeling he feels, whether pleasant or painful or
neither-painful-nor-pleasant, he does not delight in that feeling,
welcome it, or remain holding to it. As he does not do so, delight in
feelings ceases in him. With the cessation of his delight comes
cessation of clinging; with the cessation of clinging, cessation of
being; with the cessation of being, cessation of birth; with the
cessation of birth, ageing and death, sorrow, lamentation, pain,
grief, and despair cease. Such is the cessation of this whole mass of
suffering.

MN 38

7. Jhāna is the path to enlightenment

na kho panāhaṃ imāya kaṭukāya dukkarakārikāya
adhigacchāmi uttari manussadhammā
alamariyañāṇadassanavisesaṃ. siyā nu kho añño maggo
bodhāyā'ti?

But by this racking practice of austerities I have not
attained any superhuman states, any distinction in
knowledge and vision worthy of the noble ones. Could
there be another path to enlightenment?

tassa mayhaṃ, aggivessana, etadahosi — 'abhiñāmi kho
panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya
nisinno viviceva kāmehi vivicca akusalehi dhammehi
savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam
jhānaṃ upasampajja viharitā. siyā nu kho eso maggo
bodhāyā'ti? tassa mayhaṃ, aggivessana, satānusaṃ viññāṇaṃ
ahosi — 'eseva maggo bodhāyā'ti.

I considered: 'I recall that when my father the Sakyan
was occupied, while I was sitting in the cool shade of a
rose-apple tree, quite secluded from sensual pleasures,
secluded from unwholesome states, I entered upon and
abided in the first jhāna, which is accompanied by applied
and sustained thought, with rapture and pleasure born of
seclusion. Could that be the path to enlightenment?' Then,
following on that memory, came the realisation: 'That is
indeed the path to enlightenment.'

tassa mayhaṃ, aggivessana, etadahosi — 'kiṃ nu kho ahaṃ
tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi
aññatra akusalehi dhammehi'ti? tassa mayhaṃ, aggivessana,
etadahosi — 'na kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ
sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti.

"I thought: 'Why am I afraid of that pleasure that has
nothing to do with sensual pleasures and unwholesome
states?' I thought: 'I am not afraid of that pleasure since it
has nothing to do with sensual pleasures and
unwholesome states.'"

MN 36

8. What is samādhi?

"katamo panāyye, samādhi, katame dhammā
samādhinimittā, katame dhammā samādhiparikkhārā,
katamā samādhibhāvanā'ti?

"And what, Lady, is *samādhi*, what are things which are the
characteristic features of *samādhi*, what are the requisites of
samādhi, and what is the development of *samādhi*?"

"yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi;
cattāro satipaṭṭhānā samādhinimittā; cattāro
sammappadhānā samādhiparikkhārā. yā tesaṃ yeva
dhammānaṃ āsevanā bhāvanā bahulikammaṃ, ayaṃ
ettha samādhibhāvanā'ti.

"Friend Visākha, the unification of mind is this *samādhi*, the four
satipaṭṭhānā are the characteristic features of *samādhi*, the four
right efforts are the requisites of *samādhi*, and just this whatever
repetition of these things there is, their development, being made
much of, this is the development of *samādhi* herein."

MN 44

9. Jhāna and lust

dhāvuso visākha, bhikkhu viviceva kāmehi vivicca
akusalehi dhammehi savitakkaṃ savicāraṃ
vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ
upasampajja viharati. rāgaṃ tena pajahati, na tattha
rāgānusaṃ anuseti.

Here, friend Visākha, a monastic, quite secluded from sense desires,
secluded from unwholesome things, having thinking, reflection, and
the happiness and rapture born of seclusion, dwells having attained
the first absorption. On that basis passion is abandoned, and herein
there is no more underlying tendency to passion.

10. Simile of the bronze cup

seyyathāpi, bhikkhave, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno. so ca kho visena saṃsaṭṭho. atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. tamenam evaṃ vadeyyuṃ — ‘ambho purisa, ayaṃ āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno. so ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva. tassa te pivatohi kho chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigacchasi maraṇamattam vā dukkhan’ti. so taṃ appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. tassa taṃ pivatohi kho chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham. tathūpamāham, bhikkhave, imaṃ dhammasamādānam vadāmi, yamidaṃ dhammasamādānam paccuppannasukham āyatim dukkhavipākam.

Suppose there were a bronze cup of beverage possessing a good colour, smell, and taste, but it was mixed with poison, and a man came who wanted to live, not to die, who wanted pleasure and recoiled from pain, and they told him: ‘Good man, this bronze cup of beverage possesses a good colour, smell, and taste, but it is mixed with poison. Drink from it if you want; as you drink from it, its colour, smell, and taste will agree with you, but after drinking from it, you will come to death or deadly suffering.’ Then he drank from it without reflecting and did not relinquish it. As he drank from it, its colour, smell, and taste agreed with him, but after drinking from it, he came to death or deadly suffering. Similar to that, I say, is the way of undertaking things that is pleasant now and ripens in the future as pain.

MN 46

Proliferation

1. Honeyball Sutta exposition

“yatoniḍānam, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. esevanto rāgānusayānam, esevanto paṭighānusayānam, esevanto diṭṭhānusayānam, esevanto vicikicchānusayānam, esevanto mānānusayānam, esevanto bhavarāgānusayānam, esevanto avijjānusayānam, esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuṇṇa-musāvādānam. etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. ...

... “cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuviññānam, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānam purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuviññānyesu rūpesu. ...

“so vatāvuso, cakkhusmiṃ sati rūpe sati cakkhuviññāne sati phassapaññattiṃ paññāpessatīti — ṭhānametaṃ vijjati. phassapaññattiyaṃ sati vedanāpaññattiṃ paññāpessatīti — ṭhānametaṃ vijjati. vedanāpaññattiyaṃ sati saññāpaññattiṃ paññāpessatīti — ṭhānametaṃ vijjati. saññāpaññattiyaṃ sati vitakkapaññattiṃ paññāpessatīti — ṭhānametaṃ vijjati. vitakkapaññattiyaṃ sati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti — ṭhānametaṃ vijjati. ...

... “so vatāvuso, cakkhusmiṃ asati rūpe asati cakkhuviññāne asati phassapaññattiṃ paññāpessatīti — netam ṭhānam vijjati. phassapaññattiyaṃ asati vedanāpaññattiṃ paññāpessatīti — netam ṭhānam vijjati. vedanāpaññattiyaṃ asati saññāpaññattiṃ paññāpessatīti — netam ṭhānam vijjati. saññāpaññattiyaṃ asati vitakkapaññattiṃ paññāpessatīti — netam ṭhānam vijjati.

“Bhikkhu, as to the source through which notions of the proliferation of perceptions beset a man: if nothing is found there to delight in, welcome and hold to, this is the end of the underlying tendency to lust, of the underlying tendency to aversion, of the underlying tendency to views, of the underlying tendency to doubt, of the underlying tendency to conceit, of the underlying tendency to desire for being, for the underlying tendency to ignorance; this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious words. and false speech—here these evil unwholesome states cease without remainder.” ...

...“Friends, dependent upon the eye and forms eye consciousness arises. The meeting of the three is contact. With contact contact as condition, feelings. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one proliferates. With what one has proliferated as the source, notions of the proliferation of perceptions beset a man with respect to past, future and present forms cognizable through the eye. ...

...“Friends, when the eye is present, forms are present, eye consciousness is present, and the notion of a contact is present is possible. When the notion of contact is present, a notion of feelings is present and is possible, when there is a notion of feeling a notion of perception is possible, when there is a notion of perception a notion of thinking is possible, and when there is a notion of thinking a notion of diffused perceptive components arising and behaving is

vitakkapaññattiyā asati
papañcasaññāsāṅkhāsamudācaraṇapaññattim
paññāpessatīti — netaṃ tḥānaṃ vijjati.

possible. ...

...“Friends, when the eye is not present, forms are not present, eye consciousness is not present, the notion of a contact is not possible. When the notion of contact is not present, a notion of feelings is not possible, when there is not a notion of feeling a notion of perception is not possible, when there is not a notion of perception a notion of thinking is not possible, when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible.

MN 18

2. Consciousness distracted and scattered externally

“kathañcāvuso, bahiddhā viññāṇaṃ vikkhittaṃ viṣaṭanti vuccati? idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitam rūpanimittassādaviniḃbandhaṃ rūpanimittassādasamyojanasaṃyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ viṣaṭanti vuccati. ...

"How is consciousness said to be scattered & diffused? There is the case where a form is seen with the eye, and consciousness follows the drift of (*lit.*: 'flows after') the theme of the form, is tied to the attraction of the theme of the form, is chained to the attraction of the theme of the form, is fettered & joined to the attraction of the theme of the form: Consciousness is said to be externally scattered & diffused." ...

... “kathañcāvuso, bahiddhā viññāṇaṃ avikkhittaṃ aviṣaṭanti vuccati? idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā na rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitam na rūpanimittassādaviniḃbandhaṃ na rūpanimittassādasamyojanasaṃyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ aviṣaṭanti vuccati .

... "And how is consciousness said not to be externally scattered & diffused? There is the case where a form is seen with the eye, and consciousness does not follow the drift of the theme of the form, is not tied to... chained to... fettered, or joined to the attraction of the theme of the form: Consciousness is said not to be externally scattered & diffused.

MN 138

Sense-bases

1. Separate domains

“pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ — cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, mano paṭisaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhoti”ti.

“Friend, these five faculties each have a separate field, a separate domain, and do not experience each other’s field and domain, that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. Now these five faculties, each having a separate field, a separate domain, not experiencing each other’s field and domain, have mind as their resort, and mind experiences their field and domains.

MN 43

2. Contact

āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. yato ca kho, āvuso, ajjhattikañceva cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti. evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti. yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te

If, friends, internally the eye is intact but no external forms come into its range, and there is no corresponding conscious engagement, then there is no manifestation of the corresponding section of consciousness. If internally the eye is intact and external forms come into its range, but there is no corresponding conscious engagement, then there is no manifestation of the corresponding section of consciousness. But when internally the eye is intact and external forms come into its range and there is the corresponding conscious engagement, then there is the manifestation of the corresponding section of consciousness.

The Teaching in brief

1. Adhering

“kittāvatā nu kho, bhante, bhikkhu saṃkhittena
taṇhāsaṅkhayavimutto hoti accantaniṭṭho
accantayogakkhemī accantabrahmacārī accantapariyosāno
seṭṭho devamanussānaṃ”ti?

“idha, devānaminda, bhikkhuno sutaṃ hoti — ‘sabbe
dhammā nālaṃ abhinivesāyā’ti. evaṇcetaṃ, devānaminda,
bhikkhuno sutaṃ hoti — ‘sabbe dhammā nālaṃ
abhinivesāyā’ti. so sabbaṃ dhammaṃ abhijānāti; sabbaṃ
dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti;
sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti
— sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu
vedanāsu aniccānupassī viharati, virāgānupassī viharati,
nirodhānupassī viharati, paṭinissaggānupassī viharati. so
tāsu vedanāsu aniccānupassī viharanto, virāgānupassī
viharanto, nirodhānupassī viharanto, paṭinissaggānupassī
viharanto na kiñci loke upādiyati. anupādiyaṃ na
paritassati, aparitassaṃ paccattaññeva parinibbāyati —
‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ,
nāparaṃ itthattāyā’ti pajānāti. ettāvatā kho, devānaminda,
bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti
accantaniṭṭho accantayogakkhemī accantabrahmacārī
accantapariyosāno seṭṭho devamanussānaṃ”ti.

“Venerable sir, how in brief is a bhikkhu liberated in the
detruction of craving, one who has reached the ultimate end,
the ultimate security from bondage, the ultimate holy life, the
ultimate goal, one who is foremost among gods and humans?”

“Here, ruler of gods, a bhikkhu has heard that nothing is worth
adhering to. When a bhikkhu has heard that nothing is worth
adhering to, he directly knows everything; having directly
known everything, he fully understands everything; having
fully understood everything, whatever he feels, whether
pleasant, or painful, or neither-painful-nor-pleasant, he abides
contemplating impermanence in those feelings, contemplating
fading away, contemplating cessation, contemplating
relinquishment. Contemplating thus, he does not cling to
anything in the world. When he does not cling, he is not
agitated. When he is not agitated, he personally attains Nibb
āna. He understands: ‘Birth is destroyed, the holy life has been
lived, what had to be done has been done, there is no more of
this’. Briefly, it is in this way, ruler of gods, that a bhikkhu is
liberated in the detruction of craving, one who has reached the
ultimate end, the ultimate security from bondage, the ultimate
holy life, the ultimate goal, one who is foremost among gods
and humans.”

MN 37

2. This has come to exist

“bhūtamidanti, bhikkhave, passathā”ti?
“evaṃ, bhante.”
“tadāhārasambhavanti, bhikkhave, passathā”ti?
“evaṃ, bhante.”
“tadāhāranirodhā yaṃ bhūtaṃ, taṃ
nirodhadhammanti, bhikkhave, passathā”ti?
“evaṃ, bhante.”

“Bhikkhus, do you see that this has come to exist?”
“Yes, Bhante.”
“Bhikkhus, do you see that it has originated with that as nutriment?”
“Yes, Bhante.”
“Bhikkhus, do you see that with the cessation of that nutriment, that
which has come to exist has the nature of cessation?”
“Yes, Bhante.”

MN 38

3. The path is conditioned

“ariyo paṇāyye, aṭṭhaṅgiko maggo saṅkhato udāhu
asaṅkhato”ti?

“Lady, is the Noble Eightfold Path determined or undetermined?”

“ariyo kho, āvuso visākha, aṭṭhaṅgiko maggo saṅkhato”ti.

“Friend Visākha, the Noble Eightfold Path determined.”

MN 44

The aggregates

1. Consciousness

yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ,
tena teneva viññāṇaṃtveva saṅkhyāyaṃ gacchati. cakkhuṇca
paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva
saṅkhyāyaṃ gacchati; sotaṇca paṭicca sadde ca uppajjati
viññāṇaṃ, sotaviññāṇaṃtveva saṅkhyāyaṃ gacchati; ghāṇaṇca
paṭicca gandhe ca uppajjati viññāṇaṃ, ghāṇaviññāṇaṃtveva

Bhikkhus, consciousness is reckoned by the particular
condition dependent upon which it arises. When
consciousness arises dependent on the eye and forms, it
is reckoned as eye-consciousness; when consciousness
arises dependent on the ear and sounds, it is reckoned as
ear-consciousness; when consciousness arises dependent

saṅkhyam gacchati; jivhaṇca paṭicca rase ca uppajjati viññāṇam, jivhāviññāṇam tveva saṅkhyam gacchati; kāyaṇca paṭicca phoṭṭhabbe ca uppajjati viññāṇam, kāyaviññāṇam tveva saṅkhyam gacchati; manaṇca paṭicca dhamme ca uppajjati viññāṇam, manoviññāṇam tveva saṅkhyam gacchati. seyyathāpi, bhikkhave, yaṃ yadeva paccayam paṭicca aggi jalati tena teneva saṅkhyam gacchati. kaṭṭhaṇca paṭicca aggi jalati, kaṭṭhaggitveva saṅkhyam gacchati; sakalikaṇca paṭicca aggi jalati, sakalikaggitveva saṅkhyam gacchati; tiṇaṇca paṭicca aggi jalati, tiṇaggitveva saṅkhyam gacchati; gomayaṇca paṭicca aggi jalati, gomayaggitveva saṅkhyam gacchati; thusaṇca paṭicca aggi jalati, thusaggitveva saṅkhyam gacchati; saṅkāraṇca paṭicca aggi jalati, saṅkāraggitveva saṅkhyam gacchati. evameva kho, bhikkhave, yaṃ yadeva paccayam paṭicca uppajjati viññāṇam, tena teneva saṅkhyam gacchati. cakkhuṇca paṭicca rūpe ca uppajjati viññāṇam, cakkhuvīññāṇam tveva saṅkhyam gacchati; sotaṇca paṭicca sadde ca uppajjati viññāṇam, sotaviññāṇam tveva saṅkhyam gacchati, ghāṇaṇca paṭicca gandhe ca uppajjati viññāṇam, ghāṇaviññāṇam tveva saṅkhyam gacchati, jivhaṇca paṭicca rase ca uppajjati viññāṇam, jivhāviññāṇam tveva saṅkhyam gacchati. kāyaṇca paṭicca phoṭṭhabbe ca uppajjati viññāṇam, kāyaviññāṇam tveva saṅkhyam gacchati. manaṇca paṭicca dhamme ca uppajjati viññāṇam, manoviññāṇam tveva saṅkhyam gacchati.

on the nose and odours, it is reckoned as nose-consciousness; when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness; when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness; when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness. Just as fire is reckoned by the particular condition dependent on which it burns—when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cowdung, it is reckoned as a cowdung fire; when fire burns dependent on chaff, it is reckoned as a chaff fire; when fire burns dependent on rubbish, it is reckoned as a rubbish fire—so too, consciousness is reckoned by the particular condition dependent on which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness...when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness”

MN 38

2. Consciousness and wisdom

“yā cāvuso, paññā yaṇca viññāṇam — ime dhammā saṃsaṭṭhā udāhu viṃsaṃsaṭṭhā? labbhā ca panimesam dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇam paññāpetun”ti?

“Wisdom and consciousness, friend—are these things conjoined or disjoined? And is it possible to separate each of these states from the other in order to describe the difference between them?

“yā cāvuso, paññā yaṇca viññāṇam — ime dhammā saṃsaṭṭhā, no viṃsaṃsaṭṭhā. na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇam paññāpetum. yaṃ hāvuso, pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti. tasmā ime dhammā saṃsaṭṭhā, no viṃsaṃsaṭṭhā. na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇam paññāpetun”ti.

“Wisdom and consciousness, friend—these things are conjoined, not disjoined, and it is impossible to separate each of these things from the other in order to describe the difference between them. For what one wisely understands, that one cognizes, and what one cognizes, that one wisely understands. That is why these things are conjoined, not disjoined, and it is impossible to separate each of these things from the other in order to describe the difference between them.

“yā cāvuso, paññā yaṇca viññāṇam — imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no viṃsaṃsaṭṭhānaṃ kiṃ nānākaraṇan”ti?

“What is the difference, friend, between wisdom and consciousness, these things that are conjoined, not disjoined?”

“yā cāvuso, paññā yaṇca viññāṇam — imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no viṃsaṃsaṭṭhānaṃ paññā bhāvetabbā, viññāṇam pariññeyyaṃ. idaṃ nesaṃ nānākaraṇan”ti.

“The difference, friend, between wisdom and consciousness, these things that are conjoined, not disjoined, is this: wisdom is to be developed, consciousness is to be fully understood.

MN 43

3. Consciousness and feeling

“viññāṇam viññāṇan”ti, āvuso, vuccati. kittāvatā nu kho, āvuso, viññāṇanti vuccati”ti?

“‘Consciousness, consciousness’ is said, friend. With reference to what is ‘consciousness’ said?

“‘vijānāti vijānāti’ti kho, āvuso, tasmā viññāṇanti vuccati. kiṇca vijānāti? sukhantipi vijānāti, dukkhaṇtipi vijānāti, adukkhamasukhantipi vijānāti. ‘vijānāti vijānāti’ti kho, āvuso, tasmā viññāṇanti vuccati”ti. ...

“It cognizes, it cognizes’, friend; that is why ‘consciousness’ is said. And what does it cognize? It cognizes the thought: ‘pleasant’, it cognizes the thought: ‘painful’, it cognizes the thought: ‘neither-painful-nor-pleasant’. ‘It cognizes, it cognizes,’ friend; that is why ‘consciousness’ is said.

... “vedanā vedanā”ti, āvuso, vuccati. kittāvatā nu

“‘Feeling, feeling’ is said, friend. With reference to what is ‘feeling’

<i>kho, āvuso, vedanāti vuccatī”ti?</i>	said?
“ <i>vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccati. kiñca vedeti? sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti. ‘vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccatī”ti.</i>	“It feels, it feels’, friend; that is why ‘feeling’ is said. And what does it feel? It feels pleasure, it feels pain, it feels neither-pain-nor-pleasure’. ‘It feels, it feels’, friend; that is why ‘feeling’ is said.

MN 43

4. Perception

“ <i>saññā saññā’ti, āvuso, vuccati. kittāvatā nu kho, āvuso, saññāti vuccatī”ti?</i>	“Perception, perception’ is said, friend. With reference to what is ‘perception’ said?
“ <i>sañjānāti sañjānāti’ti kho, āvuso, tasmā saññāti vuccati. kiñca sañjānāti? nīlakampi sañjānāti, pītakampi sañjānāti, lohitaampi sañjānāti, odātampi sañjānāti. ‘sañjānāti sañjānāti’ti kho, āvuso, tasmā saññāti vuccatī”ti.</i>	“It perceives, it perceives’, friend; that is why ‘perceives’ is said. And what does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. ‘It perceives, it perceives’, friend; that is why ‘perception’ is said.

MN 43

5. Feeling, perception, and consciousness

“ <i>yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ — ime dhammā saṃsaṭṭhā udāhu viṃsaṃsaṭṭhā? labbhā ca pañimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun”ti?</i> “	“Feeling, perception, and consciousness, friend—are these things conjoined or disjoined? And is it possible to separate each of these things from the others in order to describe the difference between them?”
<i>yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ — ime dhammā saṃsaṭṭhā, no viṃsaṃsaṭṭhā. na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun. yaṃ hāvuso, vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti. tasmā ime dhammā saṃsaṭṭhā no viṃsaṃsaṭṭhā. na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun”ti.</i>	“Feeling, perception, and consciousness, friend—these things are conjoined, not disjoined, and it is impossible to separate each of these things from the others in order to describe the difference between them. For what one feels, that one perceives; and what one perceives, that one cognizes. That is why these things are conjoined, not disjoined, and it is impossible to separate each of these things from the others in order to describe the difference between them.”

MN 43

6. Assuming the 5 aggregates

“ <i>taññeva nu kho, ayye, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādānan”ti?</i>	“Is this attachment, Noble Lady, (the same as) these five constituents (of mind and body) that provide fuel for attachment, or is attachment different from the five constituents (of mind and body) that provide fuel for attachment?”
“ <i>na kho, āvuso visākha, taññeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādānan”ti.</i>	“This attachment, friend Visākha, is not (the same as) these five constituents (of mind and body) that provide fuel for attachment, nor is attachment different from the five constituents (of mind and body) that provide fuel for attachment. But whatever desire and passion there is for the five constituents (of mind and body) that provide fuel for attachment, that is the attachment right there.”

MN 44

7. Saṅkhārā

<i>katamo paṇāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro””ti?</i>	Noble Lady, what are bodily determinations? What are verbal determinations and what are mental determinations? Friend
“ <i>assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro””ti.</i>	Visākha in-breaths and out-breaths are bodily determinations Thinking and pondering are verbal determinations and perceptions and feelings are mental determinations. Noble lady,
“ <i>kasmā paṇāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro””ti?</i>	how are in-breaths and out-breaths bodily determinations, thinking and pondering verbal determinations and perceptions and feelings mental determinations? Friend Visākha, in-breaths and out-breaths are a bodily matter, are bound up with the body,
“ <i>assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro.</i>	therefore in-breaths and out-breaths are bodily determinations.

pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācam bhindati, tasmā vitakkavicārā vacīsaṅkhāro. saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

“saññāvedayitanirodham samāpajjantassa panāyye, bhikkhuno katame dhammā paṭhamam nirujjhanti — yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti? “saññāvedayitanirodham samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.

“saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamam uppajjanti — yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti? “saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamam uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti..

Friend, Visāka, earlier having thought and pondered, someone breaks into speech, therefore thinking and pondering are verbal determinations. Perceiving and feeling is mental, they are things bound up with the mind, therefore perceptions and feelings are mental determinations.

Noble lady, of one attained to the cessation of perceptions and feelings, what ceases first? Is it bodily determinations, verbal determinations or mental determinations? Friend Visākha, of one attained to the cessation of perceptions and feelings, verbal determinations cease first. Next bodily determinations and lastly mental determinations.

Noble lady, to a bhikkhu rising from the cessation of perceptions and feelings, what things arise first? Is it bodily determinations, verbal determinations or mental determinations? Friend Visākha, to a bhikkhu rising from the cessation of perceptions and feelings, mental determinations arise first. Then bodily determinations and lastly verbal determinations.”

MN 44

8. Feeling

“sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā”ti?

“sukhā kho, āvuso visākha, vedanā tītisukhā vipariṇāmadukkhā; dukkhā vedanā tītidukkhā vipariṇāmasukhā; adukkhamasukhā vedanā nāṇasukhā aññādukkhā”ti.

“But regarding pleasant feeling, Noble Lady: what is pleasant, what is unpleasant, regarding unpleasant feeling: what is pleasant, what is unpleasant, regarding neither-unpleasant-nor-pleasant feeling: what is pleasant, what is unpleasant?”

“Pleasant feeling, friend Visākha, is pleasant when it persists, unpleasant when it changes, unpleasant feeling is unpleasant when it persists, pleasant when it changes, neither-unpleasant-nor-pleasant feeling is pleasant when known, and unpleasant when unknown.”

MN 44

Right view

“kati panāvuso, paccayā sammādiṭṭhiyā uppādāyā”ti?

dve kho, āvuso, paccayā sammādiṭṭhiyā uppādāyā — parato ca ghoso, yoniso ca manasikāro. ime kho, āvuso, dve paccayā sammādiṭṭhiyā uppādāyā”ti.

“katihi panāvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā cā”ti?

“pañcahi kho, āvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā ca. idhāvuso, sammādiṭṭhi silānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti. imehi kho, āvuso, pañcahaṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā cā”ti.

“Friend, how many conditions are there for the arising of right view?

“Friend, there are two conditions for the arising of right view: the voice of another and wise attention. These are the two conditions for the arising of right view.”

“Friend, by how many factors is right view assisted when it has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit?”

“Friend, right view is assisted by five factors when it has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit. Here, friend, right view is assisted by virtue, learning, discussion, serenity, and insight. Right view assisted by these five factors has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit.

MN 43

Renown and fame

... tato naṃ uttariṃ samannesati — ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, saṃvijjantassa idhekacce ādinavā’ti? na tāva, bhikkhave, bhikkhuno idhekacce ādinavā saṃvijjanti yāva na ñattajjhāpanno hoti yasappatto. yato ca kho, bhikkhave, bhikkhu ñattajjhāpanno hoti yasappatto, athassa idhekacce ādinavā saṃvijjanti. tamenam samannesamāno evaṃ jānāti — ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādinavā saṃvijjanti’ti.

... he investigates him further thus: ‘Has this venerable one acquired renown and attained fame, so that the dangers connected with renown and fame are found in him?’ For, bhikkhus, as long as a bhikkhu has not acquired renown and attained fame, the dangers connected with renown and fame are not found in him; but when he has acquired renown and attained fame, those dangers are found in him. When he investigates him, he comes to know: ‘This venerable one has acquired renown and attained fame, but the dangers connected with renown and fame are not found in him.’

MN 47

Cessation of perception and feeling

1. Vital formations

“teva nu kho, āvuso, āyusañkhārā, te vedaniyā dhammā udāhu aññe āyusañkhārā aññe vedaniyā dhammā”ti?

“Friend, are vital determinations things that can be felt or are vital determinations one thing and things that can be felt another?

“na kho, āvuso, teva āyusañkhārā te vedaniyā dhammā. te ca hāvuso, āyusañkhārā abhaviṃsu te vedaniyā dhammā, na yidaṃ saññāvedayitanirodham samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha. yasmā ca kho, āvuso, aññe āyusañkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodham samāpannassa bhikkhuno vuṭṭhānaṃ paññāyati”ti.

Vital determinations, friend are not things that can be felt. If vital determinations were things that can be felt, then a bhikkhu who has entered upon the cessation of perception and feeling would not be seen to emerge from it. Because vital determinations are one thing and things that can be felt another, a bhikkhu who has entered upon the cessation of perception and feeling can be seen to emerge from it.

MN 43

2. Evidence that the cessation of perception and feeling is only possible for an *ariyapuggala* (and that it is in this way that one can become and *arahat*)

puna caparaṃ, bhikkhave, asappuriso vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. so iti paṭisañcikkhati — ‘ahaṃ khomhi paṭhamajjhānasamāpattiya lābhī, ime panaññe bhikkhū paṭhamajjhānasamāpattiya na lābhino’ti. so tāya paṭhamajjhānasamāpattiya attānukkaṃseti, paraṃ vambheti. ayampi, bhikkhave, asappurisadhammo. sappuriso ca kho, bhikkhave, iti paṭisañcikkhati — ‘paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā. yena yena hi maññanti tato taṃ hoti aññathā’ti. so atammayataññeva antaraṃ karitvā tāya paṭhamajjhānasamāpattiya nevattānukkaṃseti, na paraṃ vambheti. ayampi, bhikkhave, sappurisadhammo.

Moreover, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by thinking-&-pondering, with rapture and pleasure born of seclusion. This is a thing higher and more sublime than knowledge-&-vision. He considers thus: ‘I have gained the attainment of the first jhāna; but these other bhikkhus have not gained the attainment of the first jhāna. This too is the character of an untrue man. But a true man considers thus: ‘Non-identification even with the attainment of first jhāna has been declared by the Blessed One; for in whatever way they conceive, the fact is even other than that.’ So, putting non-identification first, he neither lauds himself nor disparages others because of his attainment of the first jhāna. This too is the character of a true man.

puna caparaṃ, bhikkhave, asappuriso ... dutiyaṃ jhānaṃ ... pe ... tatiyaṃ jhānaṃ ... catutthaṃ jhānaṃ ... ākāsañācāyatanaṃ ... viññāṇācāyatanaṃ ... ākiñcaññāyatanaṃ ... nevasaññānāsaññāyatanaṃ upasampajja viharati ...

Moreover, bhikkhus, an untrue man enters upon and abides in the second jhāna ... third jhāna ... fourth jhāna ... base of infinite space ... base of infinite consciousness ... base of nothingness ... base of neither-perception-nor-non-perception ...

puna caparaṃ, bhikkhave, sappuriso sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodham upasampajja viharati. paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ, bhikkhave, bhikkhu na kiñci maññati, na kuhiñci maññati, na kenaci maññati’ti.

Moreover, bhikkhus, by completely surmounting the base of neither-perception-nor-non-perception, a true man enters upon and abides in the cessation of perception and feeling. And his taints are destroyed by his seeing with wisdom. This bhikkhu does not conceive anything, he does not conceive in regard to anything, he does not conceive in any way.

MN 113

3. Surmounting determinations

“saññāvedayitanirodham samāpajjantass panāyye,

“But for a monastic who has attained the cessation of perception

*bhikkhuno katame dhammā paṭhamam nirujjhanti —
yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā
cittasaṅkhāro”ti?*

and feeling, Noble Lady, which things cease first: bodily process, or
speech process, or mental process?”

*“saññāvedayitanirodham samāpajjantassa kho, āvuso
visākha, bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro,
tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.*

“For a monastic who is attaining the cessation of perception and
feeling, friend Visākha, first speech process ceases, then bodily
process ceases, then mental process ceases.”